•out of an apparent original
Inconscience. A Mind,
.a Will seems to have imagined and
organised the
universe, but it has veiled itself behind
its creation;
its first erection has been this screen of
an incon-
•scient Energy and a material form of
substance, at
•once a disguise of its presence and a
plastic creative
basis on which it could work as an
artisan uses
for his production of forms and patterns
a dumb
•and obedient material. All these things
we see
.around us are then the thoughts of an
extra-cosmic
Divinity, a Being with an omnipotent and
omni-
•scient Mind and Will, who is responsible
for the
mathematical law of the physical
universe, for its
•artistry of beauty, for its strange play of
samenesses
and variations, of concordances and
discords, of com-
bining and intermingling opposites, for
the drama
of consciousness struggling to exist and
seeking to
affirm itself in an inconscient universal
order.
The fact that this Divinity is invisible to
us,
undiscoverable by our mind and senses,
offers, no
•difficulty, since self-evidence or direct
sign of an
extra-cosmic Creator could not be
expected in a
cosmos which is void of his presence: the
patent
signals everywhere of the works of an

Intelligence,
of law, design, formula, adaptation of
means to end,
constant and inexhaustible invention,
fantasy even
but restrained by an ordering Reason
might be
considered sufficient proof of this origin
of things.
Or if this Creator is not entirely
supracosmic, but
is also immanent in his works, even then
there need
be no other sign of him,—except indeed
to some